

THE KOREA FIELD.

SEOUL, KOREA, MAY, 1905.

No. 15

RALLYING ROUND A BIBLE WOMAN.

By Mrs. D. M. McRae.

FOR some time I have been intending to write about my Bible woman, but have kept putting it off with the hope that she might be able to come to Wonsan. But God is good, and instead of her coming, the way has been opened for our return to Ham Heung, which several months ago seemed beyond possibility. My good "Mary" has stayed here during the whole of the past year, standing bravely at her post, even when other women fled in fear of the troops, Russian and Japanese, which in turn have occupied the city. There were months during which communication with Ham Heung was entirely cut off, and in the smallness of our faith we feared for our church and for the steadfastness of our native workers.

I am glad I waited so long, for it is such a pleasure to report my Bible woman's faithfulness as seen by my own eyes, rather than any account she might hand in to me. However stupid she may be herself, she certainly has the genius for making others study, and I was truly surprised to find on my return that in spite of their trying experiences the women and girls had studied and improved as never before in my absence. Mary herself, several of the other women, and two or three little girls had, under her direction, succeeded in memorizing the Scripture verses of both Old and New Testaments as outlined by the General Assembly of our Canadian Church, and are now eagerly awaiting the precious diplomas all the way from Canada. For Korean women who have only learned to read within a few years you can imagine this was a heavy task.

With all her show of bravery Mary, like

all the other Korean women, has in her heart a mortal terror for the foreign soldiers, and tells with laughter several stories of visits from the Cossacks and of her alarm. But her contact with several Japanese "Tommies" was very funny. The day after my arrival in Ham Heung I set out alone to pay Mary a visit, her house being only a few steps from mine. Two or three Japanese buglers, who were practicing on the hillside and were curious to inspect the foreigners, came running down and followed me into the compound. I had just gotten comfortably seated on the best mat over the hottest floor, when the door opened and a closely cropped head, crowned by a little blue peaked cap, was thrust in. Dynamite could scarcely have a more startling effect on Mary. Quick as thought she sprang into the kitchen and, seizing a huge wooden shovel, took the offensive and made a bold attack on the enemy. "What do you mean by coming where our 'pouin' is? Do you think there are any Russians here?" and up went the shovel. Of course the soldiers, not understanding a word she said, were quite surprised at this sudden attack, and being without any means of defence except their bugles, they blew one ear-splitting blast right in the face of the bold Mary. Down went the shovel and the fight ended with a smile on each face and the retreat of the Japanese.

I think I wrote you before about how she tried to take my place by continuing the Sunday and Thursday meetings for women and by teaching the girls some part of each day as opportunity offered. Her influence too has been very apparent in many ways which I cannot now mention; but she was particularly helpful in advising the women to remain in

their homes with their husbands and children instead of running in terror to the country at every fresh approach of troops. She lost her first husband that way in Pyeng Yang the time of the Chino-Japan war and never saw him again.

Ham Heung is now about one third deserted, most of the people having fled from within the gates, where we are now almost alone with Japanese soldiers; but we think they are slowly gaining confidence and returning. The Christians are almost all here and our work is quite uninterrupted, the Japanese kindly providing us with passports for use at night.

A LETTER FROM KUNSAN.

By Rev. W. B. Harrison.

IT would do any one good to visit some of the groups in the country and see how they are growing in grace and in numbers. On such a trip I have recently had my joy and faith so increased that I want to try to tell you something about it.

Mr. Earle and I, with several of the Koreans, started Friday afternoon. The incoming tide and the wind carried us swiftly up the river to our landing. A walk of two miles brought us to Sayoul, a village not unlike thousands of others, except that there was one man there that worshiped God and now there are many. The leader, Mr. Ko, and his family walked ten miles to church regularly for two years and even attended mid-week prayer meeting for two months, when they were advised to hold prayer meeting at home. Poor and ignorant, they were shunned and maligned. One of the children had a dreadful eruption all over its body. The neighbors said that they would certainly provoke the spirits and kill the child, but it got well and the family prospered. They now enjoy the esteem of all who know them, and their house is the meeting place of a most promising group of believers.

A marriage had been arranged for Saturday between Mr. Ko's oldest son, "First Amiability," and Mr. Won's "Big Baby," age 22 and 19 respectively. Girls sometimes have names, but it is considered more refined not to make

them common. An awning and mats were spread in the yard and there in the presence of the congregation they made their vows. The bride, wearing a queer little cap, a waist composed of many colors, and a skirt a yard too long, defied description. This was the first Christian marriage any of them had seen. They evidently were favorably impressed and four of the heathen women said that hereafter they mean to "do the doctrine."

Sunday morning sixty-five people gathered for the worship of the living God. Of the two rooms eight feet square the men had one and the women the other. Thirty-five men, unmindful of the snow, sat on mats on the ground floor of the porch for two hours and thereby testified to their desire to be identified with the Christians. They had been meeting there eleven months. Four of them, all members of that family, had been baptized. As Mr. Ko, now forty-eight years old, conducted the Sunday school, it was hard to think that five years ago he was a worshiper of idols in bondage to fear and three years ago he did not know a single character. He made special mention of the joy his religion brings him and his manner shows that he is a happy man.

To provide a suitable place of worship they have bought an old house with the plan to remodel and enlarge it. Their poverty is so great that their efforts are pathetic. There were the timbers that they had carried on their backs three miles, the bundles of rice-straw rope contributed for tying in the lathes, and the flour collected a handful or two at a time for the papering. In addition to this they take a monthly collection to provide sheet tracts for free distribution among the heathen and to pay Mr. Ko's traveling expenses when he goes off preaching. In their salutations and their prayers they spoke of their gratitude that we had come to teach them, and begged us to come often. With our increased force it is a pleasure to give them reason to hope that one of the missionaries will visit them oftener than heretofore. The number of places calling for attention however is so rapidly increasing that how to get around to those who profess to be Christians is now the greatest problem.

AT THE NEW STATION.

*Chong Ju, (Kong Min) March 20th,
1905.*

DEAR FRIENDS:

After the classes in Seoul and the region just south, I left home for Chong Ju last Thursday week, and have spent eight days in Chong Ju attending to local work. During one of my walks in quest of someone to whom to tell the GospeL, I found a hole in the ground in the bank of a stream—about four by ten feet and four feet deep, roofed with sticks and straw. In it and lying around outside were some eight or ten beggars, one a half crazy woman, and six boys. They were house-cleaning, even the blind man was down on the earthen floor scraping up rotten straw and dirt and throwing it out of the door. The boys were outside with pieces of boards and sticks scraping the dirt off over the bank. One man lying outside was wounded in the back while working on the railroad. I told them where our Hospital in Seoul is but it seemed so far, four or five days walk from there. How I longed for the day when we shall have a doctor and a dispensary—if not a small hospital—in Chong Ju. The blind man might be made to see, as many have been, but I could not tell him for sure, and he would have to grope for five days over the hills to find out if his eyes are curable or not, and then grope his way back if they are not. Telling them of the certain healing there was right there for their souls I left them.

On Sabbath morning we held our first meeting in the inner quarters of our "work shop," so that the women could attend. About ten men, four women and some boys attended. The work here was begun last fall. One old gentleman, a physician and druggist and a well-to-do scholar has come out boldly on the Lord's side. The loss of his younger son led to his whole hearted decision.

From the first he read everything he could get from us on Christianity and history and soon learned to say that Jesus is the Savior of the world. After his son's death he learned to say "Jesus is my Savior." His older son is attending our meetings but does not profess. He is leading a sad life of discontent,

because he cannot love the wife his parents chose for him and bound him to when he was a boy. She is a stupid unlearned young woman, but not bad, and we hope that when Helper Kim's wife moves down she will be able to teach her to be a lovable companion to him. In the meantime he needs our prayers that he may learn to find the joy there is in Christ. He and his father agreed to give up the worship of the spirits of their ancestors. The old mother and the rest of the relatives were bitterly opposed to the move and after a long and onesided quarrel the relatives took away the tablets in which these spirits are supposed to reside and before which the sacrifice is offered.

The man of whom I have spoken before as apparently a little demented attends regularly; usually every market day a number of men from the country groups pay us a call at the "work shop" or spend the night there, meeting for prayer evening and morning; so the house is already becoming a center of good work. We have a book room in operation on the front street and when we stood in this room and preached to those passing by about seventy gathered to hear the Word of Life.

The advantage of opening Chong Ju as a station this year has been demonstrated by the number of men we have met whom we would not have seen at all, or only twice a year. When the station is fully established with a physician and another clerical missionary it will be a center of great good; yet there are those who oppose the opening of it as a station because the Board is unable to supply nearly enough to carry on the established work of the Mission. I cannot blame them and yet I must push for the opening of the station. I am sure if the Church at home rightly understood the needs here there would not only be no shortage of funds for established work but there would be sufficient to open new work as God leads his servants to do it.

The people who attend the meetings at Chong Ju are well-to-do merchants, well educated men; one an ex-official—out of office because he is in mourning. Another is an army officer who was the former magistrate here; he is an old gentleman and quite influential here.

So our work is quite different from what we are used to, that is work among the poorest, most ignorant, and most lowly classes. During one walk at Chong Ju I visited the Confucianist temple of that place: found it in a dirty state of decay; it was formerly one of the finest buildings in that part of the country. In another walk we came across a temple built over a stone idol and called "The place to ask blessings." The image was of stone, whitewashed, and dressed in some seventeen suits of clothes of all colors, the gifts of the worshipers. Everything around was in ruin. The priestess had moved and left her house to tumble down. Two nights later we slept in a Buddhist monastery in the fortress three miles above Chong Ju. Everything there too was in a state of decay and the two priests who were left were talking of giving up their priestly profession to make a living like honest people. I have just now returned from calling on the priest at the monastery here at Kong Min and it is in the same state. The priests said the large room in which we sat—20 by 40 feet—used to be too small, but that in the last few years so many had died or left the priesthood that only eight or so remained. This represents the condition of the three religions of Korea. Contrast with that the last reports of the work in Pyeng Yang city—over nine hundred men and women arising during the services there, to express their determination to accept Christ. The Sun of Righteousness is rising, while the flickering torches of Buddha and Confucius are fading away.

And yet these people are blind and stupid. A few nights ago I heard the beating of a gong in the house across the narrow alley outside of my window: I went out and peeped through the brush fence and saw a group of men, women and children on the ground, their faces lit by the faint light of two candles: one man was beating a drum, another sang while he beat the gong: "It is not cold nor fever—it is the work of a spirit!!! when a man dies he becomes a man demon; when a woman dies she becomes a woman demon; when a child dies it becomes a child demon." As he sang, every once in a while in the dim light of the candles another man shook a branch of an oak tree with the dry

leaves still on it. This shaking is supposed to be the work of the spirit and indicates his presence. You can imagine the effect of all this upon the minds of the little awestricken children, and upon the sick person whom all this din and nonsense was supposed to heal: were I in his place I should have immediately recovered sufficient strength to have cleaned out the whole band. How I should have enjoyed helping him! They are leeches bleeding the people to eternal death, and yet some of their friends(?) in America would have us let them alone because "they have their religion and we have ours." I doubt if their American friends need draw distinctions between their respective religions.

Chu Song, March 23rd.

I am sorry to say that the work at Kong Nim and Yong Wha have both had setbacks; at Yong Wha, the newest and weakest group, a relative of a number of the enquirers committed murder and a Korean of the higher class promised them help if they would leave the Christians: they were only beginners and yielded: but we trust the remnant will be saved and make a better foundation of a Church. At Kong Min some false professors not belonging to us led the most influential Christian astray; but he has learned his lesson and is a sadder but a wiser and a better man. Also three of the group died this year and one of their children also died. This cooled the zeal of some.

At O-Tai and here at Chu Song the work is in its beginnings but is quite interesting, about eighteen or twenty are meeting with us—three of them catechumens. We did some satisfactory work at a market-place while on our way over here, satisfactory because the people listened unusually well.

My cook is standing outside the door talking to a crowd on the street. So the Good News spreads. We have used about 25,000 leaflets, besides books and Gospels sold this fall and winter. The leaflets all have our address on them.

March 28th.

I am back in Chong'Ju again. We received four catechumens and baptized three men at Pojuri on Sabbath. Men from two new groups attend church there once a month and meet in their

own villages other days. Thus the work grows, slowly and with occasional backsets, but surely.

We are holding a few days' class or convention for Leaders of the various groups here now. This morning we studied Galatians for an hour and then discussed "Heathen and Christian Burial Customs." This afternoon Helper Kim is teaching Old Testament lessons and then we shall discuss "Heathen and Christian Wedding Customs," and this evening we shall discuss "Causes for not growing in Grace." Thus the four days will be spent and the men will go back with new zeal and knowledge to lead their groups into the freedom there is in Christ.

Yours sincerely,
F. S. MILLER.

THE UP-SPRINGING OF A CHURCH.

From Personal Report of Dr. C. C. Owen, September, 1904.

NEXT Chahung county was visited. The desire to visit this place was first awakened by the request of two men who came and asked for teaching. Later five others came, repeating the request, and insisted upon my accompanying them. Taking helper Pyen with me, Sachang and the market at Chahung were visited. The sale of Christian literature was most encouraging. At the latter place our stock of books, calendars, and tracts, with the exception of a few small books, were all sold. At Sachang thirty men assembled Sunday morning, and the next day a meeting house was bought with native funds. The five men instrumental in taking me there were discovered to be impostors, but at least one believer proved to be sincere. He suffered arrest, beating, and torture in prison on account of his belief. He still "bears in his body" the marks of what he endured for the sake of the Gospel. The enemies of the truth in that section are seeking by terrifying threats to suppress every would-be Christian. As a consequence the attendance has dropped to four or five. The need of teaching makes one desire to camp out there and instruct those deluded men. Surely the battle is not lost.

In midsummer a brief trip was made to Todim and Engge, where the usual Sunday services were conducted. While nothing of especial interest occurred at this time, some interesting accounts of the work were gleaned later. In a village near Todim a young man thirty-one years of age has been largely influential in turning a village to Christ. His father began to attend the services and professed to believe, supposing it would enable him to obtain money. Father and son attended worship together, but it was not long before the son dropped off. Later he began again, while his father, disappointed in not obtaining money, ceased to attend and urged his son to do likewise. The latter having received some apprehension of the truth, persuaded his father to believe and live. Now the family are attending regularly, while forty people in his village, seeing his upright walk, have turned to God. The mother of another, beholding the work of grace in this family, began to attend worship, and his wife soon did likewise. Her husband, violently angry at this, broke the jars and vessels about his house and beat his wife. His mother's faith weakened and his wife ceased to attend the service. The man, in order to escape trouble caused by demands for money, decided to believe the new doctrine. When he heard the Word of God, he was gripped by the truth, and now the whole family attend worship regularly and the mother is a catechumen. Unbelievers in the neighborhood sneer at the zeal of the Christians and say "Those who believe in Jesus would persuade even a crow to believe."

A YOUNG WIFE'S CONSTANCY.

From Personal Report of Dr. H. G. Underwood, September, 1904.

SEVERAL years ago in a home in Kim Po a young girl had been promised in marriage to a young man living at Sa Poori in Tong Jin. After the engagement had been made the father, while travelling, heard the Gospel as preached by Shin Wha Soon. For him to hear the good news was to accept. He took it home with him and at once told his family of the good news that he

had heard and what it meant to him. The whole family was soon ready unitedly to take Jehovah as the God of their home and Jesus as their Master. Before I first visited them in '98 the marriage of the young girl had been consummated. She had gone to the home of her husband and in accordance with Korean custom was living with her mother-in-law. She carried the Gospel with her and announced at once that she was a believer in the Jesus doctrine. They told her they would soon cure her of this, and she was subjected to all the petty persecutions that a girl in such a place could encounter. She remained firm. She refused to engage in the village or home sacrifices. She refused to take part either in the preparation of or in attendance upon the ancestral worship of the family, and this young girl was told that she must either give up her Christianity or leave the home. She stated that she could not give up her faith in Christianity, and, much as she would regret to leave her home, she would leave before she would deny her Lord. The mother-in-law and the family were firm, and it was a hard position for a young girl to be in; but she however remained firm, and as a result today not only her husband's family but also that of one of the neighbors are professing Christians; and they came out to meet us when we went to the little village of Sa Poori.

GAINING A HEARING.

From Annual Report of Taiku Station, 1904.

ONE after noon was given up to preaching in the city and on another we turned them loose in the villages about, dividing them into companies of five or six each. Each band was by one somewhat experienced and as their names were called, a bunch of books with the name of a village they were to visit was handed to the leader and they were started off. In the evening we had a conference on preaching, one from each party giving an account of its experience. The previous Sunday some suggestions had been given on "catching men" and thus the report showed the method of approach and the success met with. One coolie brother's sagacity is worthy of note. Everybody he met was busy. At

length seeing a man coming with a load of manure on his back he hailed him with, "Where are you going with that manure?" "I am going to manure my field." was the reply. "What are you doing putting manure no another man's field?" This with the tone in which it was given caused the man to pause, while he indignantly replied, "I would like to know if that is not my field." "Come over here; I've got something to say about that field." By this time the "jicky" was set down and he was coming over the fields walking into the net that had been laid. Then with tactful handling our friend succeeded in holding onto his game while he showed him that the real owner was God, who gave him his crops and yet whom he had never once thanked.

GROUPS AND CLASSES.

From Personal Report of Rev. G. Lee, September.

IMMEDIATELY after last Annual Meeting I began my fall itinerating and before the training classes began I was able to cover my whole district. I travelled about 1,400 li, or 400 miles. On this trip I baptized 136 adults and received 148 as catechumens. With the exception of a few places, which have always been weak, I found the work in good shape. One group in the Chung Wha district has been discontinued. I never had much confidence in this group and had been very slow about baptizing any of them. During the summer trouble arose between some of the people and the official on account of a heinous sin committed by one of the catechumens. The principal man of the group was beaten and money extorted from him. This trouble revealed the fact that there was little true faith in the group. Some ceased to believe, while others went further and joined themselves to the Tong Haks. I am glad to say there were two or three who stood firm, and these joined themselves to a group near at hand. This spring I was not able to visit my Chung Wha work and have thus not been able to visit this place, but have heard reports that the people were meeting again on the Sabbath.

Both the Whang Chu and the Chung wha districts subscribed the money this year to provide the salary of an evan-

gelist who should work the markets. As market day comes once every five days, and as the country people throng these markets for the purpose of barter, it will be readily seen how such gatherings furnish a ready means of access to a great number of people. The evangelists go about from market to market much like travelling merchants, preaching and selling books. They report the people very ready and willing to hear.

During the first of February I held a class of eight days at An Kol, in my Whang Chu district, in company with Mr. Koons. There were nearly one hundred in attendance, and a most excellent spirit was manifested. While the class was in session a small revolution was in progress in the county. The people, unable longer to endure the unjust taxation of the officials, gathered and marched to the magistracy in a large crowd, demanding redress and reforms. These revolutions are common in Korea, but are not always successful. This time the people gained their point and the official promised to grant their demands. While the revolution was going on our class went on as if nothing was happening.

On our way home we stopped at Yong Su Kol to straighten out some school matters, and here we were met by a courier from Pyeng Yang, who brought the news that war was about to begin and that all those in the country had been ordered into Pyeng Yang by the American Minister. The next day we reached Pyeng Yang, and then for the next few days until the Japanese army arrived we all lived under somewhat of a tension. From all sides came rumors of a Tong Hak rising and Christians were openly threatened. At the same time came reports of the advance of Russian cavalry from the north; and all these things made matters decidedly interesting, to say the least.

Just at this time Mr. Swallen and I, having been appointed to conduct a class for the men of Pyeng Yang city church, began the work; and for a week, with the help of the whole station, we held one of the most remarkable classes this city has ever seen. The mornings were given to Bible study and the afternoons to a canvass of the city, preaching the Gospel and inviting people to a mass meet-

ing in the evening at the large church. The city was much disturbed by rumors of war, and very little might have caused a severe panic, which was avoided largely, no doubt, by the calmness of the Christians as they went about from house to house, talking, not of war, but of a peace through a faith in Jesus Christ.

The first evening there was a snow storm, and we hardly expected many to be out, but were agreeably disappointed to find the building fairly well filled. The next evening the building was packed with the largest audience in its history. There must have been two thousand present, and many were turned away. The women's side had been divided by a cloth screen and half of their space reserved for the overflow from the men's side. This worked well until the women's space was full and then the crush became so great that the cloth screen was broken down and the women poured over into the space reserved for the men, and men and women sat together, something unusual in Korea. From this on the meeting was for men only, the women meeting in the afternoon. The people gave most excellent attention as the old subjects of sin and salvation were preached, and over one hundred signified their desire to begin the Christian life. The meetings began on Monday and lasted until Saturday, when the Japanese army began to arrive.

WILL NEVER KNOW HEATHEN WORSHIP
From Annual Report of Miss F. R. Straeffler, September, 1905.

THE girls are my chief delight. The school has been in a somewhat embryonic state for a couple of years, sustained with a sort of spasmodic but feeble interest; but now it has become an established fact. The time seemed ripe for a day school for the girls, but as I still felt the need of regular study and was loth to give up the morning hours, the school was held only in the afternoons. Girls ranging from four to seventeen attended, to the number of twenty-five, with an average of about twelve. So varied were the ages that it was found necessary to have an assistant. I succeeded in getting the deacon's wife to come in at irregular intervals and take the younger ones, and after her removal to the country pressed my

cook into service. Both of these women served without salary, but were presented with a small gift. The curriculum was not large; reading, writing, geography, and some arithmetic were taught, while the commandments or a verse of Scripture formed a daily recitation.

These same girls, with some additions, constituted the Sabbath School class held after the preaching service. Many came from heathen families, four villages being represented. The books of the Bible, Psalms, and The Child's Catechism were the order of the day, the lesson usually being drawn from the catechism questions.

The baptism of two of these girls and the application of a third gave us cause for gratitude. These little ones, whose feet are turned into the ways of Truth thus early in life, will never know the superstitions and the fears of heathen worship, and we can hope that they will develop into leaders and teachers of the Truth.

BOOK DISTRIBUTION.

From Annual Report of Syen Chyen Station, 1904.

THE sale of books fell off considerably in the months just preceding the war. The colporteurs have also been changed several times during the year. Mr. Whittemore's colporteur was promoted to the position of secretary soon after last annual meeting and his place has been hard to fill. During Mr. Kearns' absence from the station, his teacher acted temporarily as colporteur, but found the work too exhausting and resigned. The demands made upon these workers in the outstations are so many and so exacting that only the strongest men are able to bear the strain. A colporteur is expected by the Christians to lead meetings, preach, teach Bible classes, and explain difficulties, often until far into the night. Add to this the bookselling and keeping of accounts and the fatiguing journeys, and it will be readily seen his life is not an easy one.

On Mr. Ross' journey to Kang Kai two horse loads of books were sold. The demand in the north is steadily increasing. During the summer months two of the young men from the Pyeng Yang academy are serving as colporteurs, one in the north and the other in the western part of our territory.

A FUSAN BIBLE WOMAN.

By Miss B. S. Moore.

KIM Tanchung, a bright old woman full of energy, goes from place to place selling tracts. She claims respect from all classes on account of her grey hairs. Her strong personality also claims her a hearing.

As she spreads her books in front of her the request, "Will you please read something," comes from one in the crowd who soon gather for a sightsee. Out come the enormous spectacles, which alone would make a westerner laugh. These adjusted to the wearers' comfort, she starts and explains what she has almost learned by heart. Then the Gospel is sketched in a most thrilling style from Adam and Eve down to Christ's birth, life, and death. "Who ever heard of a person without sin? Why, there is no one in this world without." "Well, God's son, Jesus, died for our sins." "That is wonderful." "And he is going to save all who believe on Him." That certainly seems past their grasp, but some buy books, others go away laughing. "It's true enough, God's word says so." Kim Tanchung's old face is bright and they can see she speaks with a power of belief herself.

EAGER FOR LIGHT.

From Annual Report of Syen Chyen Station, 1904.

IT is very touching to see how hungry the women are for the Bread of Life. They save up questions for months, some even waiting years to ask the visiting missionary of something which has perplexed them and kept them from "doing the doctrine" as they wished in order to have God's Spirit work through them. Sometimes they waylay the missionary as she travels to ask about things beyond their comprehension. When they attend the classes they study hard all day and far into the night to gain all that is possible. Some of the women depend too much on the visit of the missionary. They say "When she comes she will teach me all things," but her first teaching is "Sister, you must learn to read God's Word. Then the Spirit will lead you to know many things for yourself." There are very few baptized women under forty who cannot read.

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THE ATTACK ON DR. FORSYTHE.

*From Report of Kunsan Station,
March 31, 1905.*

A deep shadow was cast over our whole mission by the attack on March 13th. on the life of Dr. Forsythe. He was called out to Mangol, a village about half way between here and Chunju, to see a man who had been beaten by robbers. During his second night there a band of robbers came, beat Dr. Forsythe into insensibility, inflicted a number of severe wounds on the head, and left him for dead. He retired as usual, but was suddenly awakened about four o'clock in the morning and saw a number of masked Koreans crowded in the small doorway and pointing their guns at him. These men were heard to say, as they broke into the compound, that they had come to kill the soldier. The people in the house told them there was no soldier in the house, but that it was a foreign physician. They refused to believe this and made their way immediately to Dr. Forsythe's room. As soon as he saw this strange company and took in the situation, he grappled with the foremost of his assailants, but almost immediately he was struck a heavy blow on the head from behind, which put him out of the fight. He was then repeatedly wounded on the head with swords or knives, and his body was thrown off the narrow verandah to the ground, a distance of four feet, and was jumped upon by the assassins.

The accounts of the inmates of the house as to their own movements are very confusing. One woman is said to have thrown herself between the doctor and his assailants and tried to defend him by throwing her apron over his head.

Others say that the inmates of the house ran away to the hills. The woman is badly bruised, and it is plain that she did something toward attempting to defend the guest. When the robbers had finished their work, as they supposed, they did not immediately leave, but built a fire in the centre of the court-yard and stood about till long after day-break. After they had gone the people of the place sent word to the missionaries, both at Kunsan and Chunju. At the same time they called in a native physician, who treated the wounds by the application of cobwebs and cotton, thus stopping the flow of blood and without doubt saving the patient's life.

When the news reached Kunsan two of the missionaries saddled their horses and hurried away to the scene of the outrage. But before starting they telegraphed the news to the American Minister in Seoul and also informed the Japanese authorities at Kunsan. Mounted on powerful horses, these two men, Dr. Daniel and Mr. Harrison, arrived about fourteen hours after the attack on Dr. Forsythe. The Koreans had made him as comfortable as possible, but he was in a terrible condition. His clothing was completely saturated with blood and the court-yard had been sprinkled with earth to hide the pools of blood that the patient had lost. An examination showed that life was still there, but the pulse was extremely weak and fluttering, and the examining physician shook his head and said that the end was evidently near. The amount of blood already lost made it impossible to dress the wounds properly at once, but a hypodermic injection of strychnine was made and other things were done to rally the patient. He responded readily to this treatment, and hope was again renewed that possibly he might be pulled through. He was not totally unconscious, but he knew nothing of what was going on, and he was vomiting frequently, showing that the brain had been injured. Dr. Daniel found five wounds on his head, but only one of them seemed to be of a very dangerous character. This was a sword cut which seemed to have been delivered from behind and which cut through the left cheek and ear and went deep into the mastoid process just behind the ear.

The following day the patient had so far rallied as to make it possible to take him to Kunsan. A comfortable stretcher had been sent out in the shape of a folding cot bed with poles rigged on the sides, and in this way Dr. Forsythe was carried to the port. During this time he was entirely conscious, but had not the full control of his mind. He was tormented by continual thirst, due to the great loss of blood.

This wholly unprovoked and dastardly assault has created something of a sensation among the Koreans of that locality, where the doctor was well known. He had so often responded to their calls for help that, although he had been in the country only a short time, he had gained the love of many and the respect of all. One of the criminals had been caught at last accounts, and it is believed they will all be brought to justice. Though from the first Dr. Forsythe seemed to hold his own, we hardly dared hope for his recovery; but the Great Physician has thwarted the plans of the devil and the life has been spared. Of course during the days when he was so ill the members of our station, as well as several from Chunju, gave a large part of their time to the nursing of him, and all are united in saying that it was only a pleasure to wait on one so patient, so resigned, and so thoughtful of others, even when his suffering was intense. It is a cause of great thanksgiving to us that he is now rapidly convalescing and is gaining daily in strength.

NEW BELIEVERS AT WONSAN STATION.

From Monthly Report of Rev. W. R.

Foote, March, 1905.

ELDER Yu and Kim Chosa left the Wonsan class to go direct to Yang Yang, Mai Pori, 170 miles from here to hold a class. The elder's feet became sore, and by the time they reached the Christian group at Ko Sung, Solchangie, it became necessary for him to rest a few days. The time was not spent in idleness. The Christians met and it was decided to have a class for a week. They had a good time and some new ones came in, and decided to become Christians. Although they were several days behind appointment, they held a most

encouraging class at Mai Pori and report several conversions. The Christians were strengthened, and those who taught refreshed in spirit. The sale of books, as in every other place, was good.

This month I have spent 20 days in the country, travelling over 200 miles. It is my usual plan to go one road and return another, so as to take in more groups, but this time I made a quick trip to my destination, Ho Yang, Saimakkol, and returned leisurely. The reason I did this was, so I could turn my face homeward after four or five days away. When I left Wonsan there was considerable doubt as to what property the Japanese would take in for railroad and military purposes, and some feared that our church property might be included. Our mission property has never been fenced, and as the Japanese were assuming control of so much in the neighbourhood I was a little anxious for our compound. In this land a stout wire fence is an excellent deed. For these and other reasons I considered it best not to be far away in case I should be called home.

After visiting some Christians by the way I spent Sunday the 12th inst. with the group at Ho Yang, Mokpai, where we worshipped in the new church. The next morning we left for Kim Sung, Changankol, where we received a warm welcome and held two profitable services. Here too there are new Christians. At this place there is no appointed leader and no church, but in no place have we a happier or more faithful group of Christians. They now number 13 families. On my way to visit this group we met a colporteur and two Bible women who had left Won an some time before with Mr. Robb. They reported splendid progress and several new believers. They were anxious for books, especially New Testaments, as they had sold out theirs. We shared with them what we had and passed on to meet them again the next day.

On the 16th we reached Tong Chun Ubi and the next morning started out to visit the neighbouring villages. Being short of books we sent to Wonsan for a bundle. For two days we went on foot from village to village, where a missionary had never been, preaching the Gospel; we met many who listened well and bought books. The colporteurs have

frequently been over this field before. Everywhere we were well received and often asked to return. Tong Chun Ubi is a central place and I have spent much time there hoping a group of Christians might gather around a church in that vicinity, especially as a baptized Christian from Pyeng Yang has been living there for some time; but now that the church in Kochai is doing so well and as it is so near, the Christians in Tong Chun go there to church, and I have urged the inquirers to do so too until they are stronger when they can have a church of their own.

From the 18th until the 28th inst. I spent the time in Hupkok county where the work is most encouraging. There are about 100 adherents who are grouped around three centres, one near the lower end of the county at Kochai, one about the middle, near the old ubi, at Chontak, and one at the upper end near the new ubi at Hasu. I spent a few days in each centre.

In the mornings and evenings we had class for study. I asked for volunteers to go with me to preach in the surrounding villages and 10 young men volunteered, six of whom were with me every day. Our plan was to go to a village, sing a hymn or two at the market or on the street, until a crowd gathered and then to preach Christ and Him crucified, urging everyone to accept of salvation so freely offered. Many heard the Gospel for the first time, others who had heard it before understood it better, and some decided to be Christians. We visited nearly every village in the vicinity and spent about two hours in each, selling many books.

Most of the men who went with me had never done street preaching before, and at the close of our work they all said they had received a rich blessing and have been strengthened in their efforts.

Every day we met men who decided to be Christians and some days we were surprised at the number of such decisions. The believers who, in some places, have stood almost alone for a year or more are greatly rejoiced to have others meet with them now for worship, and to see such answers to their prayers. This is now one of our best counties and I would like to spend a month or more

there this spring, but other engagements prevent me doing so. The native church has an evangelist, there now, and I have sent Yu Changno and Yimaisa to go over the whole county again.

I want to mention two instances which were of special encouragement to me. The first happened at Kochai. One day we had been telling the Gospel story until nearly dark and on returning stopped near a market to sing and preach. A large crowd listened attentively. On going into the church I heard one new believer remark to another that it was well to visit from house to house and quietly persuade the people to become Christians, but he questioned the wisdom of preaching to a crowd in the open air. The other replied that it was well to do the one, yet we should not leave the other undone. But just then a concrete case of what good had been done came to hand which was stronger than any argument. A middle aged man came in and said he heard us preach on the street several times and had decided to be a Christian and as far as I could judge from what I saw of him after that his conversion was genuine: those who know him say he is a strong character and will be a great help to the church.

The other was at the new ubi. I wished to stop at the old market as there were more people there, but the Koreans wanted to go to the new ubi; so we went. We had only preached a little while when the magistrate sent for me. I called on him and he told me that he had heard the Gospel and had received books from two of our Christians near there and that he and his secretary had decided to believe and asked for instruction. We had service with them before leaving.

Some people are anxious that the evangelist should open a school for boys, but others think he would do better work spending all his time preaching.

Mrs. Foote is able to take up part of her work again after an interval of over two months during which time 12 new women have joined her class in Sunday School.

I only wish to refer to one more item in this already too long report, viz: the increased sale of books which this month amounted to Yen 40.00 (\$20.00) and now, that the New Testaments in Ko-

rean are to hand, the sales will increase. The door stands wide open. The harvest is ripe. Let us pray more earnestly that the Lord of the harvest will send more labourers into the whitening harvest field.

During the month I baptized 4 and enrolled 6 catechumens.

SOUTH GATE CHURCH.

From Annual Report of Pyeng Yang Station, 1904.

OUTSIDE of the present city of Pyeng Yang is the old "Way-sung" or "Outer City," built 3,000 years ago by Kija, Korea's first great king. Here work has been carried on by Mr. Swallen and Miss Snook for a number of years. Just outside the south gate, between the old and the new cities, is a village of some 300 houses called the "Choong-sung" or Middle City."

Up to the present year our Christians in the Way-sung and the Choong-sung worshiped in the large central church; but the city congregation, as stated in last year's report, had grown so large that it became necessary to establish another church. At the last Annual Meeting of the Mission it was decided to proceed at once with the organization. The territorial division was made to include the Way-sung, the Choong-sung, and all the city of Pyeng Yang south of the West Gate Street, the building to be erected outside the south gate. About 150 Christians were enrolled in this district. Mr. Swallen and Mr. Blair were appointed pastors.

One great element of strength in the Pyeng Yang church has been the centralization and unity of the work. Both pastors and people were desirous that nothing should be done to weaken this spirit of unity. While the success of the work demanded that a second organization be formed and another building erected, it was determined to keep the organization essentially one as far as possible without making the new church a mere chapel or dependency of the parent organization.

With this in view, the pastors and officers of the two churches have been formed into one board of officers having final authority, which delegates the general oversight of the work to the sepa-

rate boards. The two congregations meet together the first Sabbath of each month and for weekly prayer-meetings. They have but one treasurer, all offerings going into a common fund. The benefit of this became immediately apparent when the first subscription for the new church was made. The people realized that the work was one and gave with equal zeal without regard to location. At this writing the new building is nearing completion; tho the work has been done in spite of many hindrances.

When the separation was first made last fall the congregation was compelled to meet in the old East Gate Chapel, there being in the new territory no obtainable building large enough to serve as a temporary abode. It was hard to leave the parent church and go to a building outside the new church's territory, but the enthusiasm was so great that no objection was raised during the four months that meetings were held there. Plans for the erection, this spring, of the new building outside the South Gate were all made and much material gathered when the war broke upon us. Everything was stopped, the people were scattered, and the East Gate Chapel used by the Japanese Acting Consul. Nothing was left but to go back, all that remained, to the Central Church and meet as of o'd. Many feared that the work was all undone, but with the departure of the troops our people all reassembled, no whit discouraged. Fortunately a large tiled building outside the south gate, not far from the new site, was secured during the panic. The Christians, giving their services, converted it into a temporary meeting place. The south gate congregation again moved and began at once so to develop that we had no choice but to push the work on the new building.

The work of building has been carried on largely under Mr. Lee's direction. The architecture is Korean. When completed, the structure will resemble the Central Church but will, of course, be much smaller. The wing now building will seat between 350 and 400 people. As the plan provides for later enlargement, this first section had to be built wide and high, necessitating greater initial expense. It is estimated that the cost of this wing will be over 17,000

nyang. Of this amount over 8,000 nyang has been pledged by the Koreans and is being paid in rapidly. Another subscription will have to be taken.

It is greatly to be desired that the Koreans pay the full cost of the building, but for several reasons this seems to be impossible. The war has caused very unsettled conditions. The members of this congregation living in the Way-sung have lost heavily by the seizure of their lands for railroad yards, and have been compelled to remove their chapel at considerable expense. Furthermore, we hope and believe that an increasing congregation will soon make it necessary to complete the building by adding the second wing. We therefore asked the Mission to sanction the use of foreign funds to the extent of one-third the cost, stating, however, our great desire and purpose, if it be possible without crippling the work, to let the Koreans bear the full burden.

Space will not permit us to give the many interesting incidents connected with the growth of this congregation, yet mention must be made of two of our business men, Ni Il-yuug and Nim Taik-soon, who have given of their time without pay to oversee the building operations.

Dr. Whiting has attended the Way-sung chapel regularly and has made himself greatly beloved by the people. The women's work there which Miss Snook has conducted this year as in the past has developed steadily.

The Sabbath congregation at the South Gate Church now averages about 180. A Sabbath morning Bible class for men enrolls 50 and one for women about 60. There is also a Wednesday afternoon Bible class for women, conducted by Mrs. Blair. Twenty-six adults were baptized and 21 catechumens received during the year. A spirit of prayer and unusual zeal in preaching has marked the work from the beginning. A profound impression has been made upon the district. Every Sabbath now sees a number of new faces.

PRISON CONVERTS.

From Personal Report of Dr. H. G. Underwood, September, 1904.

EARLY in the year a request came from the warden of the chief prison

that I should visit the same; and, calling there, we were very graciously received and were requested to be in attendance at least once a week, on Sunday, to hold services for those of the prisoners who called themselves Christians. The warden, though not a Christian himself, stated that he knew that the more "*the doctrine was taught and practiced by the prisoners*" the easier his work would be, and that while he himself would encourage the teaching and study of the same by the inmates of the prison, they would do much better if they expected a visit at least once a week from some one outside. With the exception of an intermission of some three or four weeks at the opening of the Japan-Russia war, services have been maintained every Sunday. Christian books have been circulated under the supervision of one of the political prisoners, who is a Christian. The last month the calls on the library numbered between two and three hundred. Quite a number of the prisoners have also purchased books, and in not a few cases those who have come out from the prison have shown considerable zeal in assisting in the propagation of the truth after their release.

Over 300 women are in attendance at the class in progress at present. Five hundred were present at Communion service on Sabbath, about 300 partaking.—*Letter from Mr. Ross.*

EXTRACTS FROM REPORT OF CHUNJU STATION.

September, 1904.

THE past has been the best year of our history. More preaching has been done, more literature has been distributed, more members have been received, and more growth in grace has been evident. Freedom from building and comparative freedom from sickness have left us free to the ministry of medicine and of the Word.

Medical: As the report of the physician in charge gives all the details of this work, it only remains for us to note some of the many evidences of its good effect among the people.

The first we note is at Yong Mot, Iksan county, whence came a woman for treatment about eighteen months ago.

She heard the Gospel in the hospital and became a believer. On returning to her home she began to tell the neighboring women about the new doctrine. They agreed to keep Sunday and commenced to meet to study the Bible and worship the true God as best they knew how. Their husbands became interested and asked that some one come out to teach them. A joint meeting for men and women is held there now every Sunday.

Another instance came to our knowledge recently. One of the most trusted members of the local church was telling about the faith of his wife. In this connection it is well to remember that a Korean man does not often speak of his wife to others than his family, and when he does it is usually in such depreciating terms as "that wench" or "that anxiety of mine." This family lives five miles in the country, so that she does not often get to church. He said that she had learned to read since she had become a Christian, and that she spelt out her Bible every day; that, whether she was working in the field, or washing, or whatever she was doing, she was always telling the women about her of the true God; that she was always urging him to do right and was a help to him in this way. His face beamed with happiness as he talked and carried conviction when he said "Chami isso" (There is happiness). Oh for more of such homes in this land!

Another case is that of an old woman, whose blindness from cataract was partially relieved, and she became a believer, grateful to God and the doctor. On examination for the catechumenate she said she was ignorant and old and could not learn anything, but she knew that Christ died on the cross to save her and that she was going to heaven when she died.

We rejoice in the arrival of the male doctor so long expected and trust that these experiences may be duplicated among the men.

Local Church: On returning home last fall it was a disappointment to find that the local church had gone backward. The attendance at the meetings, the contributions, the indifference of some, and the grievous sins of others showed that Satan had not gone off for the summer. The lost ground was slowly re-

gained and some advance has been made. The advance however has not appeared in increased congregations, but in the stability and activity of the members. In several cases earnest Christians have taken the place of hangers-on. They have shown their zeal by going out to preach, distributing literature, bringing others to the meetings, and giving of their substance. Contributions for the year amount to yang 417.56, or 65 yen. This was given largely by those who often do not have enough to eat and are never free from anxious care, except as freed by their faith in Him who feeds the sparrow. Two examinations were held. Nineteen adults and two children were baptized and 28 catechumens enrolled. The roll now stands, communicants 58, catechumens 52, baptized infants 9. These are indications that the coming year will be one of greater progress than has yet been seen in the local church.

Country work: On the north-western circuit four meeting places have been established during the year, Hoa Chuni and Yong Chong ni in Chunju county, and Yong Mot and Chang Pengni in Iksan county. Yong Mot and Chang Pengni having met with adversities and not having received the expected foreign aid, have suffered decline, but in the end will probably be the better for this early pruning.

The south-western circuit continues to be the most encouraging part of the Chunju field. This year it has far outstripped the other sections. The zeal and consecration of the members at Maikey are reasons for profound thanksgiving to the Giver of all graces. Five of the brethren have been sent six to twelve miles two or three Sundays every month to lead groups of enquirers, for which services they have not only asked no remuneration, but up to lately have paid their own travelling expenses. The number of regular meeting places in this section has increased from three to ten, the average attendance at each place varying from ten to one hundred. There were added during the year by baptism 34, to the catechumenate 59. The roll now stands, communicants 84, catechumens 79.

Training Classes occupied a large place in the work of the year. The last

class, continuing for a month from the middle of June, was for the male helpers of the station. This series of daily meetings came to a very happy close in three of these helpers and the leader at Maikye making known their desire to prepare for the ministry. On investigation it was found that they had all had this desire for periods varying from five months to several years. The station is unanimous in recommending these four men as students for the ministry.

CHRISTIANITY IN THE HOMES.

From Personal Report of Mrs. A. M. Sharrocks, September, 1904.

AT the beginning of the winter there seemed to be much poverty among the people. They suffered from the cold and had hardly enough to eat. In visiting the women on a cold day one often found the floor cold, showing no fire had been built save that which cooked the breakfast. Our visits, though, were especially appreciated on such days, for why one should go out in the bitter cold unless it were absolutely necessary seemed strange to them and spoke strongly of our interest. It gave us an insight into their trials which we were glad to have, even though it left our hearts aching with pity for them.

In one dark room lived a family of seven, the youngest but a few days old. A little boy lay sick, and so far as we could see the bedclothes for the family covered him. It was a scanty supply. But the mother was cheerful, and as we left we met the oldest child coming in from school, pinched and blue with cold, but smiling. She prepares the meals for the family morning and evening, the mother weaving the material for their clothing.

The first desire of one old lady of sixty after she had learned "the Jesus doctrine" was for her husband's conversion. "I could not read," she told me, "but I bowed before God and prayed for him." And she has prayed him into the Kingdom.

One day we went to a house where dwelt three families, one little house of two rooms and ten people! Among them was a very old lady, bent with age. As we left we said to all "Come and see us when you can." The old lady exclaimed "What is that? Did they ask us to go

and see them?" We repeated the invitation to her especially, and she arose immediately and prepared to accept. We gave her tea and cake, and the dear old soul was so pleased with the little attention. Last week she laid aside the burden of infirmities and took her flight to the land of light and beauty. She had been living among unbelieving relatives and her last words were "Do not have a heathen funeral for me: I am a daughter of the Lord."

Four of our women have died during the year, three of them old and one the young mother of three boys. One of them lay on the bed for days before she died, unwashed and uncombed, with none of the loving ministrations we so tenderly bestow on our own under such circumstances. The daughter-in-law was not unkind, she just didn't know. While we were there the old mother in her delirium said "Oh, how can we buy food without money?" Next day her cares were at an end, for she passed on to eternal rest. Her words and the fact that her son had to borrow money for the funeral show what some of her last anxieties had been. It is hard to be old and poor anywhere, but in a heathen land it is much harder to bear. Sometimes the old people among the Christians, though treated better than those in heathen homes, say "I am only waiting for the Lord to call me." And when the summons comes they answer gladly.

But it is not the old alone among the Christians who thus fearlessly anticipate death; for others will say "why should I wish to live here when I can dwell in the Father's house of many mansions?" The heathen hear with wonder and say "How easy it is for those who believe in Jesus to die!"

One day we were unexpectedly called to a feast given by a son for his mother's sixty-first birthday. We dropped our work rather reluctantly, I confess, to accept, but it proved time well invested, for ever since the mother and daughter-in-law have attended the meetings with new interest, and the younger woman is learning to read. There is no child in their home, which is a grief to them. "If they were not Christians," Ynnsi told me, "the husband would take a second wife, for he can afford to support another."

One of the mothers lost her baby girl, who had been ill ten days. Not until the little one was drawing her last breaths was the doctor called. Then it was too late. "Had the baby been a boy, you would have called the doctor sooner" a Christian neighbor told her. But the mother had not been a believer long and had not learned that boys and girls should be cared for equally. We held a little service; then the rough little box was put on a "jiggy" on a man's back along with the spade and shovel, and the father went out with it to the hillside. To our attempts at comfort the mother said "God wanted her more than we did. We will see her again. How can I mourn when I have such a hope?"

Some of the houses make me think of the lair of an animal, they are so dark and small and filthy. Such houses make one realize more and more that the "soap and water doctrine" must go hand in hand with the Gospel. Already we have the encouragement of some change. If we had a baby show of all the infants in Syen Chyun, I believe one could find out those belonging to Christians because of their cleanliness of body and clothing. It is but a beginning which has been made, but a good one. There is much yet to learn about keeping the homes clean, but in time we hope for improvement along this line too. We must not forget how short a time intervenes since those people were heathen.

I never enjoyed a Commencement in the home land as I did the exercises of our little school girls at the end of their first year last July. They astonished us all—arithmetic, calisthenics, geography, singing, etc. They did beautifully in all, and mothers were almost speechless with pride and pleasure. I saw several wiping away tears. Some said they wished they were little girls again and could go to school. One said "My little girl knows more than I do." Another, regretfully, "There were no such thing as a girls' school when I was young." It was all very sweet, and the little girls were so modest and good that the mothers weren't the only ones proud of them. In most instances sacri-

fices are made to send them and pay the fee, but all felt it surely is worth while. One girl has been married to an earnest Christian young man. Another, one of the fairest flowers, was transplanted to the heavenly gardens.

It is not always given us to see clearly the working the God's plans, and as yet we know not why His children in Korea have been led by the devious ways they have trodden this year. And yet it is already evident that good has been wrought by the scattering abroad and the losses which have resulted from the overflowing of our little town with soldiers. About the beginning of February the distressing rumors of approaching war became definite in the appearance of the first Russian scouts. At once the people began to flee to the country. By degrees all the homes were disbanded, until only the families in our gate-houses were left entire. These houses were soon crowded to discomfort, three and four families in each. Some of the women fled from village to village, as rumors reached them of the coming of soldiers. Some lived in Tong Hak villages, and their witnessing surely will tell. There were constant calls on the missionaries for counsel and comfort. Almost every evening the people remaining would come for a while to talk over things. It was a time of great privilege for us. We tasted deeply of God's perfect peace those days and were enabled to keep strong quiet hearts and give to those who needed the assurance that even out of this present calamity God's purpose was being fulfilled.

Throughout those days of varied experiences very sweet has grown the hymn, "He leadeth me." Homes broken and scattered, houses injured, goods lost, and the future overshadowed, yet we know of no instance of a Christian losing faith in those words. When I hear them singing it my heart is filled with a great longing that the home friends might also feel the inspiration derived from seeing the implicit faith these people have in the thought that God leads them. They are like little children in the faith. God grant that we may not cause one of them to stumble.

